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TAO 道:—AN ESSAY ON A WORD.

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In tenui labor.

There are few, I think, who have studied carefully either their own language or that of another country and not derived pleasure and instruction from the study. It is sometimes said, however, and more frequently thought that these advantages attend only the Indo-European and Semitic families. Our native tongue belongs to the former, and we find in it so many bonds of connexion with the other languages of this family that we always experience a certain amount of delight in tracing the relationship. Certain words have passed over from one member to another, and the changes which they underwent in the transition have presented a wide field of research, and have now their well-established laws. The internal history also of words in any of the Indo-European languages is of the deepest interest. It reveals to us the strange and often apparently capricious manner in which these change their significations, though it also not unfrequently discloses all the steps of the transition. Words once used to denote what is excellent and commendable now denote the opposite—some which formerly were indifferent are now explicitly declared on one of two sides—some which were once branded with infamy are now rather attended with honour—and some bear the impress of long since exploded notions and beliefs. Nor

is the study of the mere building up of our words unattended with interest. We can see the fundamental word assume new meanings as new portions are attached to it as prefixes or suffixes, and these indeed sometimes serve to almost conceal the true nature of that to which they are added. Take such a common word as "jovial" for an example, and many better could easily be found. Jove is the name of a god, but we add a syllable or two and the sum means something very different. Again the epithet is at present applied without any reference to the influence rained on the individual by the cheerful planet which traverses its orbit attended by a body-guard. Finally the name Jove recalls us to ancient Rome, and Hellas, and our remote ancestors in India.

The study of the Semitic languages is of much less interest and importance to us. These are not so intimately connected with a busy progressing life as are those of the Indo-European family, nor have they played so important a part in the world's history. Yet the study of them has also attractions of no mean order. In two of these languages are written the sacred books of the Jews and Mahometans, and Christianity has adopted that of the former people as the foundation of its own teachings, while the latter have borrowed not a little from the Bible. For these and other reasons many terms have passed from these languages into our own, indicative of the thoughts and things that came

with them. But the words themselves of these languages are also worthy of being studied, though perhaps in a less degree than those of the other family.

That the study of a language such as the Chinese presents few attractions like those mentioned above cannot, I think, be denied. The Western world owes little to China, and has comparatively little in common with it. The language, literature, political institutions, and ways of life of the one differ from those of the other not as two species of one genus, but as different Orders. Yet the student who wishes to study the internal workings of the mind as made known in words will find much to interest him in the investigation of the changes in the uses and significations of Chinese words. The account given here of Tao is only a meagre outline of what might be done, and the writer is sufficiently conscious of its deficiencies. It has been of necessity prepared without the aid of a Chinese savant, and therefore probably fails in accuracy of interpretation and fulness of illustration, but it is to be hoped that it will not be without its use.

Let us begin with the externalities of the word. The usual mode in which Tao is written is 道, but other and older forms are 衢 and 討. The last of these characters is made up of a *head* and a *measure*, while the others are composed of two characters meaning respectively a *head* and *to go*.* The written word has not always retained the same pronunciation, but has been read in various ways such as T'ao, Tao, Tu, at different times. In the dialects of Fuhkien and Kwangtung it is usually pronounced *Tu*, and this probably represents its old pro-

nunciation. In Japan, I have been told, Du is used when the word is employed in its material or primitive sense, and *Tu* when it is used figuratively. Its tone in Peking is the Ch'ü-shêng (去聲) or Falling Tone, but it is not unusual to say that with a certain signification it takes the Rising tone, and with another the Falling tone. In the Amoy dialect *Tu* is in the Lower Falling tone, nearly corresponding to that of Tao in Peking.

The original signification of the word and that from which most of its other meanings are derived seems to be a way or road. In this sense it is nearly synonymous with *Tu* (途) and *Lu* (路). The former of these two words, however, is of comparatively rare use in the modern literature and language, though of frequent occurrence in the classics. *Lu* is often added to Tao as a defining suffix, thus Tao-lu, a road, is distinguished from Tao-li, principle: but it is also frequently used alone. It is not so varied in its significations nor so generally employed as Tao, and is perhaps not so old a word. Properly speaking *Lu* is any path or road, and Tao, a highway, but this distinction is by no means strictly observed. Yet there are expressions in which the one could not be substituted for the other; thus, for example, the river-route as opposed to the road is called Shui (水) lu, and not Shui-tao which has quite another meaning. How many miles to a place? again is always Tu shao li (多少里路). The difference between these two words is well represented in the Ninety Second of the Hundred Lessons in Mr. Wade's Tzū-erh-chi. There the speaker says that his party went all astray having left the correct highway (Tao), but that by making inquiries as they followed the path (Lu) they were in,

* See Kanghi's Dictionary and Morrison's Art. Tao.

they at least reached the lock. Sometimes the compound expression Tao-lu means simply a road, and sometimes it seems to mean highways and byways, as in the Chou-li (周禮), where Biot has translated it "routes et chemins." Another word which very closely resembles Tao in many of its significations but which is rather rarely used is Ti (迪)—a term of frequent occurrence in the Shu-ching.

In the sense of way or road Tao, when preceded by a qualifying word, has many and diversified meanings, a few of the more important or more common of which will be now given. A broad highway extending through a large extent of country is called a Chou (周) tao—thus one of the Odes in the Shi-ching begins "Riding away on his four-horse chariot on the great highway." But this expression means also the road to Chou, and is found in this sense in the above work where the road to Chou is said to be very level: and other significations will appear as we advance. Synonymous with Chou-tao in the sense of a large broad highway are Ta (大) tao and K'ung (孔) tao; and the opposite of these is a small or byway Hsiao (小) tao. An open passage between two places or objects—a thorough fare—is called a T'ung (通) tao, which originally meant an open or clear road, as between Chinese and the barbarians. The slope by which a city wall is ascended is called a horse road—Ma (馬) tao, and this term is also frequently applied to a pier or jetty which is properly called Road-head (Tao-t'ou 頭). Ma-tao sometimes denotes also the narrow channels in which equestrians exhibit their skill in archery, though arrow road—

Chien (箭) tao—is the common name. Within the Imperial inclosure are roads reserved for the exclusive use of the Emperor, and, as the central way is always his, Chung (中) tao or middle road comes to mean the Imperial road. It also means half-way, to get on the way, and has besides figurative significations. Another name for Imperial road and one which denotes more exclusively, the path reserved for the Emperor is Yü (御) tao. Even the Mandarins in attendance on His Majesty are forbidden under severe penalties to walk on this road without cause, as the Penal Code limits it. Again the Emperor has within his private domains what is called his carriage road—Leen (轎) tao—a private street along which, when the day's work is over, His Majesty is drawn in a perambulator by his eunuchs to his harem or other place of amusement. This name is transferred to the sky, and Leen-tao is the name of a cluster of five stars "at the East foot" of the constellation Lyra. Along this starry way the Heavenly Emperor is said to saunter when he becomes a knight of the Moon.* Now the Mandarins like to imitate the Emperor, and there is in every official residence a raised walk from the central outer door through the middle of the court up to the reception hall which is reserved for the use of privileged persons, and is called the Yung (甬) tao. They also like to resemble the Emperor in having a clear passage as they are carried in their sedans through the streets, and Ch'ing (清) tao, or clear road, that is, free from people, is generally seen inscribed on flags or boards carried before them. A flight of steps or stairs is called a step-road—Chie (階)

* See the 廣事類賦 Ch. 1. p. 17.

tao, but the winding stairway made of stone in a pagoda is called Têng (磴) tao. A walk or passage between two walls or rows of trees is called a Chia (夾) tao, and this expression has a rather peculiar metaphorical use. When a Mandarin has by a fair and humane administration won the respect and esteem of the people they are said to *Chia-tao* him, that is, to stand up, as it were on either side of him, so that the figure makes him to be always between two lines of respectful and admiring citizens. Chia-tao is also said to be a walk on either side of a wall or line of trees, and Chü (距) tao is the way between two walls. Again a long, rough, and winding way over mountains is called a sheep's-entrails-bird road yang-tsang-niao (羊腸鳥道) tao, that is a road so steep, bad, and intricate that only a bird can pass along it, which the bird does by flying. Niao-tao or Bird road is a shorter and more usual name for this kind of road, and is the expression used by the poet Lipo, for example. Further the proper or regular road established either by law or custom, such as that which tribute bearers are to take when proceeding from Canton or Foochow to Peking is called the Correct road, Chêng (正) tao; though a general name for the route assigned to a tribute-bearer is Kung (貢) tao or Tribute road. The opposite of a Chêng-tao is a *Ch'a* (歧) tao or by-way. A suspension bridge which connects two sides of a precipice is called Chan-fang-kou (槩方鉤) tao and any ordinary bridge made of planks or chains is called simply a *Chan-tao*.

(To be continued.)

ON THE KNOWLEDGE OF A WEEKLY SABBATH IN CHINA.

BY MR. A. WYLIE.

Some months back, a question of considerable interest was opened up in the pages of "Notes and Queries," as to the existence in China, of any traces of a Christian Sabbath. As that serial is now defunct, it may not be amiss to resume the ventilation of the subject in the columns of the *Chinese Recorder*. It appears to me that the most notable piece of information brought forward in the discussion, is by C. D. of Amoy, in the following words:—

"The most remarkable trace that I have found is that in the edition of the Imperial Almanac published at Chin-chew, and used at Amoy and all the country round; the Christian Sabbath is *invariably* marked by the character "Mih" 密 (pronounced in Amoy *bit*) which means "secret," "quiet" or "silent." I have been told that it is also found in the almanacs published at Fuh-chen, but I am not sure of that. As to the fact of its universal use at Amoy and Chin-chew there can be no doubt. I have not met with any heathen who can throw any light on the meaning or history of this remarkable character as it stands in the almanac, though I have made enquiries both among the literati and at the office in Chin-chew where it is published. The only trace of its meaning (excepting of course the plain and unmistakable sense of *the word itself*) as used by the Chinese at present, is that it is *always* placed in that part of the page which contains the inauspicious elements of each day, which make it unlucky for doing work. This seems clearly to prove that the original use of the phrase was to indicate *a day of rest*: the actual use of the day has died out: the very use in all other cases of the phrase "mih jih" is lost, but there it still stands every year in the heathen almanac, a silent witness that it is a day on which work should not be done."

Mr. C. D. concludes by expressing the hope that "some one may be able

to throw more light on this extremely interesting subject.*

Having been a little more successful in my enquiries than C. D. and believing that I have a glimmering of light on the subject, it will not seem out of place to communicate the result to *The Recorder*.

Let me premise, that when at Amoy I procured a copy of the Almanac in question, where the *mih jih* was certainly recorded throughout under every Sunday, but there was not a word of explanation in the volume as to the meaning of the term. A few days ago however, I met with a copy of another edition of the same almanac† in Shanghai, in which I find three leaves of prolegomena, and a mass of other matter, which is altogether missing in the one got at Amoy. The prolegomena consist of explanations regarding the matters contained in the volume; and the seventh article gives a precise solution of C. D.'s difficulty; but curiously it furnishes also a reason why the "*mih day*" should be omitted from the almanac; so that it looks as if it did not exactly fit into the place where it is found.

Turning then to the imperially authorized manual of Astrology, 欽定協紀辨方書 *King ting hōē ke peen fang shoo*, I find the passage in question is a verbatim copy of one of a long series of articles, which were presented in a memorial to the throne in 1740, praying for a thorough revision of the contents of the national almanac. It reads thus:—"In the 時憲書 *She heen shoo*, 'Imperial Almanac,' the 伏斷 *Fuh-twan*, 'Suppressed' days, the 密 *Mih* days, and the 裁衣 *Tsae e*, 'Cutting-out clothes' days, are all cal-

culated according to the occurrence of the constellations. We find on investigation, that the method of selecting times by the twenty-eight constellations of the Zodiac, came from Central Asia.* The suppressions depend upon the pairing of the days with the constellations, theoretically similar to the 旬空 *Seun kung*, 'Decade blanks' and 路空 *Loo kung*, 'Road blanks,' and are consistent with principle. As to the *mih* days, they are marked by the four constellations 房 *Fang*, 虛 *Hu*, 昂 *Maou* and 星 *Sing*, which correspond among the seven planets† with 日 *Jih*, 'the Sun,' called in the language of the West, *mih*, the ruler of joyful events; so that in China, interments and the opening of mortuary sheds are avoided on those days. Now we find by examination, that in central Asia, the twenty eight constellations are apportioned in rotation among the seven planets, for registering the days; each day being suitable for certain things and unsuitable for others; entirely different from the customs of China. Merely to adopt the *Mih* day from among these is utterly indefensible. Finally, to say that the thirteen days marked by the constellations 角 *Keo*, 亢 *Kang*, 房 *Fang*, 斗 *Tow*, 牛 *Neu*, 虛 *Hu*, 壁 *Peih*, 奎 *Kwei*, 婁 *Low*, 鬼 *Kwei*, 張 *Chang*, 翼 *Yih*, and 辰 *Chin*, are suitable for cutting out clothes, has no reason in it; so that both these ought to be rejected."

From this passage we see that the "*Mih day*" is actually and literally

* In Chinese 西域 *Se-yih*, "Western regions," a name applied to the countries lying on the west of China.

† In Chinese 七政 *Tseih-ching* "Seven regulators," a name applied to the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. Some suppose the term was used in ancient times to designate the seven bright stars of Ursa major, which subsequently by an astrological device, were associated with the seven planets; so that by metonymy, the latter became the established meaning. This opinion however is by no means generally received.

* Notes and Queries for China and Japan. Vol. 4. p.p.

† 洪潮和曾孫堂燕通書便覽 *Hung tsau ho tsang sun tan yen tung shoo peen lan*. This almanac is of a reputation equal to Francis Moore's "Vox Stellarum," in England; and is to be found for sale in many of the principal cities of southern and middle China.

"SUN-DAY, and we learn also that it was formerly marked in the almanacs issued by the supreme Board at Peking. Probably the Chin-chew publication is the only almanac that still retains it, and it is remarkable that it should continue to publish its condemnation also. It may be however, as we shall see presently, that its original admission into the state calendar had a deeper significance than the censor who penned the above passage was aware of.

When about leaving Amoy, through the assistance of a missionary friend, I was enabled to get the opinion of an astrologer on the subject, and the answer he gave was, that it was the day on which the people formerly used to worship the sun. Being just on the point of starting for Foochow, I had not then an opportunity of pursuing the investigation farther; but the perfect agreement of this reply, with the explanation given in the passage quoted, shews that it was something more than a random shot, and opens up a train of ideas carrying us far back into heathen mythology.

In the explanation above given, a practice is referred to, which is not of extreme antiquity in China,—that of pairing in regular sequence, the twenty-eight constellations, with the Sun, Moon and five planets, as applied in rotation to the days,—but a practice which has become to some extent familiarized in connection with astrological schemes. In the 1st book of the *Hēe ke peen fang shoo*, there is a short section on this subject, and as it is closely connected with the question under discussion and the septenary division of time, it may be worth while to translate the passage.

"On the Association of the twenty-eight constellations with the days."

"In the Minutes of Research; it is said:—As the days are sixty, and the constellations twenty eight, it follows that four hundred and twenty is a complete cycle, being a common multiple of sixty and twenty eight; hence the source of the seven sexagenary

cycles. The first day (甲子 *Kea tze*) of the first cycle commences with the constellation 虛 *Heu*, and 子 *Tsze*, being represented by 鼠 *Shoo*, "the Rat,"* the Rat thus becomes the synonyme of *Heu*. The first day of the second cycle begins with 奎 *Kwei*; the first of the third is 畢 *Peih*; the first of the fourth is 鬼 *Kwei*; the first of the fifth is 翼 *Yih*; the first of the sixth is 辰 *Te*; and the first of the seventh is 箕 *Ke*. When the seventh cycle is completed, the series again commences with *Heu* for the first day, proceeds to completion and again begins as before. But in what year, month and day the first cycle began is beyond the reach of investigation. Now as the Sun, Moon and planets revolve through the twenty-eight stations, at varying rates of velocity, each has its own order of succession, conjunction, deviation, perturbation, retardation, immobility, concealment, retrogression and irregularity. If all these are calculated up to the chronological epoch, the result will be first day of the sexagenary cycle, the year, the month, day and hour. The Sun will be in 虛 *Heu*; the Moon in 危 *Wei*, and the five Planets successively in 室 *Shih*, 壁 *Peih*, 奎 *Kwei*, 箕 *Low* and 胃 *Wei*. But the moon immediately outstrips its limits; how can it be again reduced to the requisite order while passing through the stations from 昴 *Maou* to 鬼 *Kwei*? In consequence of the irregularities of the celestial motions, certain fixed stations have been determined on, according to the principle of utter absurdity. Whence arose the practice of pairing the seven planets with the twenty-eight constellation? We made extensive search through books, in order to get some information regarding this, but without success, until we met with the 西域

* The practice of associating the twelve animals of the duodenary cycle with the successive constellations is explained in the preceding article in the *Hēe ke peen fang shoo*.

吉凶時日善惡宿曜經 *Se yih keih heung she jih shen gō sew yaon king*, "Western classic of lucky and unlucky days, and hours, and good and evil planets and constellations."* From this we learn that in the country in question, they are ignorant of the denary and duodenary cycle, and use the twenty-eight constellations to register the days; the seven planets being combined with the constellations, in the same way as the denary is combined with the duodenary cycle; not indeed implying that these planets are to be found in the corresponding constellations. In application of their rules, the planet and constellation which happen on a man's birthday preside over his fate, the latter being termed his 'Fate constellation.' To this add the planet and constellation marking any transaction. Try these by certain permutations, in order to ascertain their good or evil influence. Then combine the charac-

teristics of the constellations and planets, with the degree of flexibility and compliance of the matter in question by which is determined the favourable or adverse character of the augury; similar to establishing or repudiating as used by astrologers in China. The constellations 虛 *Hu*, 昂 *Maou*, 星 *Sing*, and 房 *Fang* belong to 日 *Jih*, 'the Sun'; 危 *Wei*, 畢 *Peih*, 張 *Chang* and 心 *Sin* belong to 月 *Yuè*, 'the Moon'; 室 *Shih*, 需 *Tsuy*, 翼 *Yih*, and 尾 *Wei*, to 火 *Ho*, 'Mars'; 壁 *Peih*, 參 *Tsan*, 軫 *Chin*, and 箕 *Ke*, to 水 *Shui*, 'Mercury'; 奎 *Kwei*, 井 *Tsing*, 角 *Ké* and 斗 *Tow*, to 木 *Muh*, 'Jupiter'; 婁 *Low*, 鬼 *Kwei*, 亢 *Kang* and 牛 *Neu*, to 金 *Kin*, 'Venus'; and 胃 *Wei*, 柳 *Lew*, 氏 *Te* and 女 *Neu*, to 土 *T'oo*, 'Saturn.' For these, each language has its own names; take for instance,—日 *Jih* or the Sun; in the 回鶻 *Hwuy-hwüh*, 'Ouigour' language, they say, 密 *Mih*; in the 波斯 *Po-sze* 'Persian' language, 曜森勿 *Yau-san-wuh*; and in the 天竺 *Ten-chö*, 'Indian' language, 阿你底耶 *A-ne-te-ya*; all which are the equivalents of 日 *Jih*, 'the Sun' in Chinese. Similar remarks will apply to all the others. The completion and recommencement of the seven cycles is in thorough accordance with this. Again this book asserts that the same rule is used by all the nations on the west of China. We find that the rule for inserting in the Imperial Almanac, the several days of the sexagenary cycle, spread over the astronomical year, without their application, and the adoption of the Suppressions and 暗金 *Gan-kin* 'Darkened Venus,' from among the spiritual inflictions, originated from the same source. The other matters are irrelevant; but since the outside nations use this plan of recording their years, it is well for astronomers to keep a note of it; as it will be found very advantageous as a means

* It would probably be hopeless to expect to get a sight of this book. The only information I can obtain regarding it, is in one of the articles in the memorial from which our first extract is taken. The article runs thus:—"In the Imperial Almanac, the excursionary positions of Venus do not agree with the actual directions. The rule is that on the 1st, 11th and 21st days of each month, it is in the east; on the 2nd, 12th and 22nd, it is in the South east; revolving through the successive stations to the North-east, when the eight positions are complete; so that on the 9th, 19 and 29th days, it is in the Central palace (Qu? Nadir), and on the 10th, 20th and 30th in Heaven (Qu? Zenith). Investigation shews that the star Venus accompanies the sun in its rising and setting, moving to the right while it either precedes or follows the sun at no great distance. How can it under these conditions move to the left? Calculation utterly fails to solve the difficulty. The origin of the conception is found in the *Se yih keih heung she jih shen gō sew yaon king*. A thorough search through the Buddhist catalogues has failed to discover this classic, and we are at a loss to know from which of the 印度 *Yin too*, "Indians" it has come; but it appears that in that country, the 3rd of each moon, as a rule is reckoned the 1st day, though sometimes the day of the First quarter, is reckoned the 1st, totally at variance with the institutions of new and full moon in China. So then when Venus is made to move to the left, this also is contrary to the solar positions of China; much more does it set all reason at defiance, and ought therefore to be rejected.

of indicating to the most distant regions and outlandish nations, that a given day is marked by certain characters in the cycle. Hence it must not be abandoned."

These two extracts then leave no doubt as to the meaning of the word *nih*; but the exact country from which it is derived is not so clear. In the only Ouigour vocabulary* to which I have access, the word for Sun is *Kün*, and the same word seems to run through most of the Turco Tartar Languages. It should be remembered however that the Ouigour language has been considerably modified since the conversion of the nation to Islamism, and possibly some terms—such as *nih*,—which have now become obsolete in the language as it exists, may still be preserved as exotics in the literature of other nations.

There is a Ouigour M. S. in the Imperial Library at Paris, the *Kaoulat-kou-bilik*, which is supposed to be the oldest composition known in that language. The 5th chapter contains a description of the seven planets, in which the Sun is termed *Ishik*;† but I suspect that is a symbolical designation, or it may be the name of the regent of that luminary, rather than the common word for the sun.

In several of the languages of Asia indeed, the term used for the sun is sufficiently near to *nih* or *hit*, to remove any suspicion as to the probability of the genuineness of such a transfer. In some of the Birmanese dialects the word for "Sun" is suggestive of a cognate origin, thus:—

in Maplu, it is *Mu*.
Pla, " *Mui*.
Pussuko, " *Mumä*.
Moitā, " *Nunit*.

The Lolo, a wild race in western China, neighbouring on Birman have *Mo-chu*.‡

In Tibetan it is *Nima*.

* Klaproth's "Abhandlung über die sprache und Schrift der Uiguren."

† See David's "Grammaire Turke." p. 34.

‡ See "The Miautsü," by the Rev. J. Edkins.

The word in a number of the Caucasian dialects is evidently related, such as *Buk, Baak, Borch, Barje, Beri, Malch, Marra, Match, Mitshi, Müli*.

The word in the Finnish dialect is not so dissimilar as to render community of origin improbable; thus among others we find:—*Bëwass, Chipass, Päin, Päiwäne, Päu, Peiwaz, Peiwe, Pewen, Poowa*.

Among the languages of North-eastern Asia and Polar America even, the same root seems to crop up occasionally.

In the Afghan language we find *Nmar*.

But probably the closest resemblance is to be found among the Georgian and allied languages, thus:—

| | | |
|-------------|-------|---------------|
| Mingrelian, | | <i>Bsha</i> . |
| Suanian, | | <i>Mij</i> . |
| Georgian, | | <i>Mse</i> .* |

It may be a question, whether the same root does not appear in the Semitic languages, as in Hebrew, *Shemesh*, and Arabic, *Shems*.

It is to be remarked, that the term given as the equivalent of the Sun in India, i. e. *A-nu-te-ya*,† is the name of a divinity who presides over the Sun, and is not the common word in Sanskrit for Sun; nor do we find it fre-

* Klaproth's "Asia polyglotta," passim.

† The slight discrepancy in the orthography between *Anctya* and the Sanscrit *Aditya*, is not in the least to be wondered at as a Chinese transfer. In the 佛說大孔雀咒王經 *Fuh shwō ta kung tsō chow wang king*, as translated from the Sanscrit by the Chinese priest 義淨 E ting, during the Tang dynasty, we have the same word transcribed 阿姪底 *A-chih-te*. To remove anything like doubt as to the identity of the word, we have another translation of the same work, under the title 佛母大孔雀明王咒經 *Fuh moo ta kung tsō ming wang chow kin*, in which the translator instead of attempting to give the Sanscrit sounds, give the Chinese equivalent 日 *jih* the "sun," being the first in the list of the seven planets, placed in the

quently used for that purpose in Hindoo astronomical treatises. It does occur however sometimes, and we have an incidental evidence that it was the common word in use for Sunday in the 16th century. Thus, in the Ayeen Akbery, an account of India, written by the emperor Akbar, there is a table of the days of the week in that country, where Addittee is given as the title of the Sun in Sunday.

(To be continued.)

MISREPRESENTATION VERSUS FACTS.*

BY ANOTHER ENQUIRER.

Having waited for over two years for a statement of the origin and progress of the "Protestant Mission in Lao-ling Shantung," one may imagine my delight at seeing the article with the above caption in the February No. of the *Recorder*. But

exact order of our week. Who is this Aditya in Indian mythology? The following quotation from the "Translation of the Swrya-Siddhanta," by Burgess, will show:—"Vasudeva, the supreme principle of divinity, . . . having in the first place created the waters, deposited in them energy. That became a golden egg, on all sides enveloped in darkness: in it first became manifested the unrestrained, the everlasting one. He in the scripture is denominated the golden-wombed, the blessed: as being the first (âdi) existence, he is called Aditya; and being generator, the Sun. This sun, likewise named Savitar, the supreme source of light upon the border of darkness—he revolves, bringing beings into being, the creator of creatures, &c., &c." Upon this Professor Whitney points out a false etymology, and remarks that "âditya comes, not from âdi, 'first,' but from aditi, 'eternity.'" This then is the being to whom the first day of the week is dedicated; and as there was a wide spread and very ancient tradition that was the day on which our world was brought into existence, we cannot wonder at the numerous traces of honour being paid to the day, as found throughout heathendom.

* This article was in print last month, but was crowded out of the May No. This accounts for the writer's not making any reference to the article of Rev. Wm. N. Hall on the PROTESTANT MISSION AT LAO-LING. Ed. Ch. Rec.]

what was my disappointment at the tenor of it! I did not, I could not implicitly believe the sentiments of the quotation although made from an eminent Roman Catholic Periodical.

I was therefore very glad to see in *The Independent* published at New York December 8th 1870 under the heading "MISSIONARY NEWS" some remarks bearing on the statements which are contained in that quotation.

I beg an insertion in the *Recorder* of the whole of the article found in *The Independent*. Doubtless many will be glad to see it. It will explain itself, especially if taken in connection with what appeared in the *Recorder* for February. I will only add that "one of the Missionaries" referred to, in the article I send must I judge refer either to Rev. JOHN INNOCENT or Rev. Mr. HODGE, (both now in England) who have been intimately connected with the Lao-ling Mission in Shantung, and are familiar with its history from its commencement, either of whom is fully competent to witness to the state of things there.

FOOCHOW, April 1st 1871.

(From *The Independent*, Dec. 8th 1870.)

Some weeks ago we published a statement from the *Annals* of the Society for the Propagation of the Faith, giving a glowing account of Roman Catholic success in Northern China. We called attention to the remarkable statements in reference to the missions of the Methodist New Connexion in Shantung, and desired further light on the subject. The statement was that more than 3 years ago some 500 people in Chu-Chia-Tsai became Protestants, being won over by the English money and dinners; but that they have since so dwindled down that there are hardly 40 remaining, and the Catholics have received 60 of them among their catechumens. From a communication received from one of the missionaries we quote the following:

"Misrepresentation 1st.—'Three years ago about 500 people in Chu-Chia-Tsai became Protestant.' We have never had 500 men-

bers in connection with our churches there. At the time referred to, only 45 were baptized and admitted to church-fellowship. The number has increased every year, and the last return from that district gave 149 members. It is possible we had 500 people as hearers from different villages; but our hearers are *not* in China considered Protestants on that account.

"Misrepresentation 2d.—'Being won over by English money and dinners.' This is absolutely false. Those acquainted with the origin of that work will remember that it had been going on for five months before an English missionary visited the place. Only native agents had been sent at the urgent request of men who had become deeply interested in Christian truth in that village through the reading of copies of the New Testament, and Christian books taken over by one of themselves who had been in the city of Tientsin. When the missionaries went over, they found a great number of people who had given up their idolatries, and had really embraced the Christian faith; and from these the missionaries, after the most careful scrutiny and examination, selected 45, who were baptized and formed into a church. No money was expended beyond what is usual in the renting of premises for religious meeting and the residence of a native assistant, and then a house for the missionary who went to reside there. The only approach to 'dinners' was a practice, adopted for a short time by the native preacher in charge, of providing a meal on the Lord's day for those members who came from a long distance, and some of them came twelve miles to join in the service of the sanctuary. Moreover, there were no shops in the village where provisions could be purchased, and no inns for travellers. This practice, however, was discountenanced by the missionaries and was discontinued. Many of those from distant places opened rooms in their own villages for religious worship, and are supplied by native preachers. The people cheerfully offer their hospitality to those who go amongst them to preach the Gospel. In three villages the premises now used for mission purposes are given free of rent by the owners, who are native Christians. Thus nothing in the shape of 'money and dinners' can be said to have been employed to bribe or 'win over' the people to Protestantism.

"Misrepresentation 3r.—'They have since then so dwindled down that there are hardly forty remaining.' Instead of having 'dwindled down,' they have, even against many adverse influences gradually increased, as I have already shown, for the number of members returned last March for the district of Lao-ling is 149. These are not all in the

village of Chu-Chia-Tsai, it is true; neither were all the first converts natives of that village. It was and is the center around which a number of small Christian communities have grown and cluster.

"Misrepresentation 4th.—'And the Catholics have received 60 of them among their catechumens.' I could not say how many the Catholics have received of those who have heard the Protestant missionaries preach; but of those who have been admitted to our fellowship they have certainly not received 60. I have heard of two persons who for inconsistency or neglect were left off our church-roll, and they subsequently joined the Catholics. But the statement made by the writer, implying that the number of Protestant converts has been diminished by the secession of 60 to become catechumens of the Catholics, is false.

"Misrepresentation 5th.—'Of the four Protestant schools in the town and neighborhood, two have already died, and a third is almost extinct, and the fourth very weak.' These schools have all been *given up*, not because they were 'very weak,' or 'almost extinct,' or had 'already died'; but by the decision of the Missionary Board in England. In lieu of these schools, an institution for the training of suitable young men for the native ministry has been established in Tientsin, it being considered that the money spent on schools would be better employed in such an institution, especially as our society is not a large or wealthy one. There are three most promising students from the district of Lao-ling in that institution now, and others will soon be ready to follow them. So that, if our schools have 'died,' they have not been useless while they lived."

RUSSIAN ECCLESIASTICAL MISSION.

Fourth Part.

BY J. DUDGEON, ESQ., M. D.

The three former papers, and this more particularly, shew the great trouble Peter the Great took to place Russian commerce with China on a better footing. Russia nobly fulfilled and is still fulfilling her mission in Asia. Her future greatness must be in an Asiatic not European direction. She has carried her civilization and her religion from the Baltic to the Pacific and from the Arctic Ocean to the Cau-

casus, with wonderful advantage to the peoples she has embraced within her wide arms. She has fostered religion, discovery and commerce in all parts of her dominions and she is yet destined to exercise a still greater power in the destinies of millions of the race. One of the governors* of Siberia—already frequently quoted—once remarked in 1716, that we must not marvel, when the great distances are considered and here and there were so many inaccessible places in the Russian dominions, that still so many heathen remained unconverted. The Czar, he said, just as he had already made a beginning with it, so his highest care was still further to carry it out. This was the principle upon which this great monarch proceeded in commerce as in religion, and as an instance in point (the whole Russian intercourse with China is one long continued instance of the same) let me quote a resolution of two merchants laid before the Senate in 1716. They proposed that by means of the union of many navigable rivers, seas and streams, merchants could transport their goods from Archangel to the Sea of Japan (or Oriental Sea as they termed it, for they knew little of Japan in those days) and at the same time easily and by a short way reach Japan and the East Indies; and thus

* Prince Matthäus Petrovitch Gagarin was appointed Governor of Nertchinsk in 1698, Governor of Moscow 1708, and of Siberia 1711. The Czar was informed that Gagarin was guilty of having carried on illicit trade with China, way-laying and robbing the caravans by means of parties of Tartars, so that several Russians were killed. The Czar, anxious to pardon him, got him to confess, which he afterwards denied in presence of the Czar and the Senate, which so enraged the Monarch that he ordered his execution. He was hanged on a gallows in front of the Senate fifty cubits high, in imitation of Haman's, and was to hang till he dropt in pieces, to expedite which the Prince caused two bags of money, to be put into his pockets that some one might be enticed to cut him down. A guard was placed to prevent this, so that he actually hung till the money with part of his limbs fell down. He was executed on the 17th July 1721. This Prince occupies a conspicuous place in the Russo-Chinese transactions of the time of Kanghi, and as he has been so often already referred to, we thought this short notice of his career would not be out of place.

produce for their country an incredible advantage. The rivers that were to be serviceable were these, Dwina, Tafta, Irtis, Oby, Keta Yenisy-Angur, Lake Baikal, the Schulka and the Amoor, which last flowing through the country of the Daur's empties itself into the Oriental Ocean. In consequence of this it would not be necessary to think further of the discovery of a way, up to the present time nearly impossible to find, via Nova Zembla. (The Eastern shores of this island were not then known.)

Brusse (Bruce) of Scottish descent, General Master of ordinance and a great mathematician, whom the Czar always consulted and employed in the affairs of the Empire whether in Europe or Asia, assured the writer from whom we quote (*Verinderte Russland* page 219) that the kingdom of Japan, of whose true situation nothing was yet certainly known, must be contiguous with the great Tartarian frontiers which border on Russia. Two years previously he had worked out for the Czar an order on the commander at Nertchinsk, where formerly Prince Gagarin had held rule, that he should send two men to the farthest limits of the Russian territories and placing themselves in a boat on the coast of the Oriental Ocean, should cause enquiries to be made whether somewhere on the sea, land could not be discovered. Those men had not the slightest knowledge of navigation, but nevertheless, although they remained there only some weeks examining the coast, saw *terra firma* about 2 (German) miles distant, and thereupon had a boat built to carry them across. After two days delay there, in returning and when quite close to the shore, they were wrecked and those people upon the shore waiting for their return were not able to save them, so that thus it is not known, what they found.

Brusse wished to advise the Czar once more to send thither several competent persons, who understood the compass and the stars, with a tolerably large company, who, when they succeeded in building a good ferry boat would certainly there discover some-

thing rare and open up a way to one of the most useful trades with Japan.

This Brusse had a rich collection of Chinese curios and lamented that the means and situation of this kingdom were not precisely ascertained, especially as the ambassadors sent thither and all Russian merchants dare not remain longer than three or four months at the most, or on the contrary must spend there the whole period of their lives, (referring here doubtless to the Albazines.)

The next embassy sent to China by Russia was that of Leoff Vassilovich Ismailoff, who with a suite of about 60 persons and an escort of 25 dragoons reached the capital of China on the 29th Nov. 1720. * The letter of credentials was written in Russian, Latin, and Mongol, with the following superscription:—"To the Emperor of the vast countries of Asia, to the Sovereign Monarch of Boydo, (equal to Augustus Imperator); to the Supreme Majesty of Kitay, friendship and greeting." The instructions of the Ambassador were to the effect that he should try and secure from the Chinese Emperor, permission for a permanent Russian agent to reside at Peking who should have the care of the Russian caravans sent thither, and also for Russian Vice-Consuls in various Chinese cities; also the permission to build a Russian church in the capital. Everything was granted, and Lange remained behind as the first European Consul in Peking. This has since been extended by the treaty of Tientsin to other nations.

We shall speak particularly of the church, in a later paper when we come to treat of the Ecclesiastical Mission now properly so called as existing at the present time. It is worthy of note, in this connexion, to state, that a similar liberty was granted by the Emperor

* The kwan was locked and sealed with the Emperor's seal, the first night of their residence in the capital. This was removed however on Ismailoff's expostulation. This is the usual manner in which the "Son of Heaven" treats his tribute-bringing subjects! The last Western nation that was so treated, was, I believe, the United States, which was shut up in a similar manner in a temple inside the Chi-hwa gate in 1859.

Taitsum to the 72 priests who came from Syria to China about 600 A. D., to build a temple in Peking. It is well known that they erected in Si-an-fu, the capital of Shensi, a marble slab upon which the articles of faith of the Christian religion were written in the Syrian language, and that this stone was dug out the ground in 1625 A. D.

Ismailoff objected to the *Kotow* and tried hard to avoid it but in vain. It was settled after much delay and many conferences with the officials and even correspondence with the Emperor, that the ambassador should comply with the established usages of the celestial court, and when the Emperor sent an Ambassador to Russia, he should be instructed to respect the Russian ceremonial; and suiting the action to the word, the mandarin sent to propose this, uncovered his head before Ismailoff, and thus this difficulty was at once settled. Only criminals stand bare-headed before their superiors. This was adroitly put by a nation, intuitively diplomatic, that considered Russia and all other kingdoms its vassals; a nation moreover with the most degraded ceremonies. They never had any great idea of sending embassies to foreign countries out of courtesy and friendship or from political and commercial considerations—so long as other nations flocked to the capital of all-under-heaven (China) loaded with presents and apparently in the capacity of tribute-bearers. In these days—Oh degenerate times,—embassies from the Middle kingdom to the outer states have become unusually common, and doubtless (though we are ignorant of state secrets) for very important ends. We have yet to learn that the late Mr. Burlingame or any of his coadjutors were instructed to follow the usages of the various European courts to which the embassy was credited or to Russia in particular.

Ismailoff had some seven audiences and one hunting match in the South Park with Kang-hi. He delivered his credentials without being obliged to prostrate himself and the Emperor told him that he had dispensed with the established customs of the Empire on

receiving the letter, on account of his friendship for the Czar. The Russians thought all was finished, when the credentials were delivered and so were rejoicing that they had escaped the degrading obeisance, when the master of ceremonies, brought them all back and made them kneel in the usual way before the Emperor. Bell says he could not soon forget the scene. They kneeled and knocked the head on the ground nine times and at every third time stood up and then kneeled again. At the thrice repeated shrill cry of the herald *moregu*, bow to the earth, *boss* stand up, and the ringing of bells, playing of lute and pipes and beating of drums, the noise produced resembling a volley of guns, this imposing and slavish ceremony was performed. What, if their ignorant pride, in the question of the future but destined audience now-a-days, should compel the outer barbarians to change the tune slightly, and sound their shrill clarionet to call forth from their deep-mouthed cannon, a volley, as has never been heard before in that sacred locality? A good account of the reception &c., is found in Bell's Travels and Ripa's Residence at the Court of Peking.

The object of Ismailoff's mission was liberty of commerce with the capital which had been withdrawn and limited to the frontiers, on account of the disorders and intoxication of the traders. Kanghi had threatened to drive the Russians out of his dominions and to have no more intercourse with them. The sober, quiet, and industrious Chinese could not endure the disturbances occasioned by the periodic visits of the merchants. This ill-feeling towards the Russians, was increased in the capital by the riots that occurred on the eve of the departure of the caravans. As the goods were often sold on credit, all manner of means was had recourse to, to compel payment. Moreover, the fact that all their expenses were paid by the Chinese government from the time that they crossed the frontier until they returned, and a liberal allowance for brandy was included in this, only increased the evil. This Embassy was occasioned by these troubles

here and at the frontier. The Chinese, too, looked upon the commerce with contempt; their markets were overstocked with Russian goods and the native merchants were impoverished thereby. The continuance of the caravans was owing to Ismailoff's importunity, who persuaded the Emperor to allow them offering at the same time that the commissary and his people should subsist for the future at their own expense. After this the disorders and excesses became much less frequent.

These caravans were on the whole very badly treated by the Chinese and were subjected to much delay and inconvenience, and this was particularly felt, after they had to bear all their own expenses. Interdicts were placed upon the Russia House, until the mandarins had purchased the furs for the court at their own prices, and even after removal of the interdict, they appointed a special and extra guard of honour! * as they said, to prevent thieves and idle persons from gaining admittance and molesting the traders as the Emperor had enjoined that no one should be allowed to disturb them, but in reality to keep a check upon the trade, to examine the goods bought to see if any were suitable for the court, to fleece the buyers and to report all the movements and actions of the Russians. In fact passports, for greater security (!) were issued at a certain rate and without these no one could gain admittance. On one occasion the caravan of 1713 from Russia was detained many months on the other side of the Great Wall, and under various pretexts the permission to go to Peking, could not be received. A courier was afterwards despatched with an earnest remonstrance, and the caravan was admitted. In an innumerable num-

* Up to 1860 the Nankwan or Southern Court (the present Russian Legation) the principal station of the Russian missionaries, was honoured with a white buttoned official sent by the Board of the Foreign Colonies (Lifan-yuen). He had a special house assigned him, although he did not dwell here. He kept a porter, but came frequently himself to the Nankwan. A little Yamen was even erected in the neighbourhood for the benefit and oversight of the Mission!

ber of ways, delay in forwarding letters and despatches and in delivering the same, the Chinese officials attempted to thwart the Russian traders. It was against a fundamental law of the country that foreigners were ever admitted or employed in its service and that they were permitted to trade and live in the country, was entirely owing to the favour of the Emperor. So the officials thought and acted. In order to damage the trade, annoy the Russians and hurt their sales they were even mean enough—always mean enough to buy the best furs at the lowest possible rate for the court—in 1721, to order the sale at a greatly reduced rate of an immense number of the court furs. So much for the contempt in which the court held buying and selling! The Chinese urged, that it was to prevent them from being destroyed, and yet they were daily adding to their stock. In those days the best sables were sold at 2½ taels.

On account of these annoyances, the merchants were kept an indefinite period in the Capital, and after they subsisted at their own expense, this told seriously on their profits. Foreigners in China will readily understand what all this sort of surveillance means. News reached Russia in 1719 from China, that the Chinese had risen against their rulers, on account of the imposition of higher duties, which clogged commerce.

These caravans were stipulated for in a former treaty. The 5th Article of that of Nertchinsk merely permitted free buying and selling with parties provided with proper passports. I have been unable to find any trace, before the time of Ismailoff, of a treaty allowing caravans and stipulating for their expenses. Lange states that it was by virtue of a former treaty. We have no knowledge of any understanding of this sort, either with Ides or the Governor of Siberia. According to Krit (Russia's commercial Relations with China) "Ysbrand Ides secured the permission, that the Russians could trade with the Chinese and since that time, caravans came to Peking in 1705, 1711, 1713." This is not very def-

inite information and it is remarkable, if such favorable terms were granted to the Russians in 1692 that they did not avail themselves of the advantage before 1705. We shall have occasion in the subsequent paper to refer to the arrangement made in 1727 with Wladislawitsch regarding these caravans, their numbers &c. The earlier caravans were often composed of a thousand men, and were under a commissary. They bartered furs and various other articles for tea, porcelain, silk, rhubarb, gold silver and all sorts of Chinese wares. First the Imperial and then the merchant's goods were exchanged. These goods were allowed to be stored in the Russia house only, and no one was permitted to go into the city, to offer any for sale. The Chinese were found to be very exorbitant in the price of their goods, but were often contented to take one tenth part of what they asked. Precious stones, watches and such rarities, they highly esteemed and paid three or four times their value. In other respects, the Chinese were very moderate and the Russians found they could get along very well with them. In politics as in commerce the Russians seem to understand Oriental character.

Such Caravans proceeded to China according to the Russian official accounts in 1705, 11, 13, 21, 23, 32, 36, 41, 46, and 55. They were Imperial caravans, permitted by Kang-hi, not ordinary ones. They did not proceed to Peking yearly as the French Translator of Lange asserts. (Bell's Travels Vol. II p. 278). It often took them more than a year to make the journey hither, nor were they triennial (at least, not at first by treaty, and never in reality), as Ritter has been made to say by one of his American reviewers. By Ismailoff's agreement, which afterwards became in substance the 4th article of the Treaty of 1727, it was stipulated, that these caravans, should consist of 200 persons only* and that from 1720

* The Koreans to this day are treated in a similar manner. Their number each winter is not allowed to exceed 199. They come in the double capacity, like the Mongols, of paying tribute and bartering their goods. They bring ginseng, cloth, paper, fans, combs and

they should subsist at their own expense. After 1755 there were no more caravans, the trade with the capital having been withdrawn and limited to Kiachta and Maimatchin.

On crossing the frontiers these caravans were escorted by 200 soldiers. Along the route, between Peking and Kalgan inns were appointed for the caravans, where they were cared for at the charge of the Chinese Government. The members of the Ecclesiastical mission up to 1860 were taken charge of in a similar way. These innkeepers were at the same time however, I am informed, always well paid by the Russians. After a residence of about sixteen weeks in Peking, the caravans were led back to the frontier. Their expenses in Peking, as agreed upon by both countries, extended to 100 days. The merchants found the journey one of the most difficult, requiring sixteen months at least to and fro, and no one would willingly have undertaken it, if the great gain had not counterbalanced the difficulties.

Although those Russian merchants were kept closely to their kwan, they were nevertheless the objects of much curiosity. On one occasion, the eldest of the 19 sons of Kang-hi (the 3rd was chosen by the father to succeed him) was so anxious to see some of them, that he requested the commissary to allow several of them to pay him a visit. Thirty of the most respectable were dressed in wigs and went to the Prince, who received them well and treated them to tea, cakes and fruit, in the usual Chinese manner. How unlike to the golden Augustan period of Chinese history, is the present time, when foreign ambassadors, royal Dukes, and ex-secretaries are not invited to the princes' palaces or see any society whatever out of the Tsung-li-yamen! The Emperor, then as now, dare not be seen by any one on the street, unless

medicines. The Mongols are under similar regulations. They have, like the Russians, been incorporated in the Manchu banners and receive a monthly allowance of money and rice in return for certain military duties which they are supposed to perform. This will be noticed more fully in speaking of the Russian mission.

by disobeying orders, and if not a foreigner, suffering in consequence. In those days, also, two trumpeters stood at the lanes along which he was to pass and blew to warn the people either to retire within doors or cast their eyes to the ground until he passed. At present large yellow screens are employed to shade the people's gaze from the "Son of Heaven." This custom may have originated from the old Hebrew idea of not being able to behold the Supreme Being and live (?). And like the Jews also in another respect, that the reign-name is always mentioned when speaking of an Emperor and not his proper name which is not allowed on any account to be adopted by others or employed in conversation or writing.

Ismailoff and his suite left Peking on the 2nd March 1821 and returned to Russia. Bell, a Scotsman, who was physician to the embassy, published his *Travels from St. Petersburg into Asia, Glasgow 1763-4 2 Vol.* Lange was Secretary to the Mission. His diary of this journey appeared in *JETZIGER STAAT VON RUSSLAND* and in the 8th Part of the "*Voyages au Nord.*" George John Unverzagt, one of the suite, wrote "*DIE GESANDTSCHAFT S. M. VON GROSS RUSSLAND an den Sinesischen Kaiser 1719 from Petersburg to Peking. Lübeck and printed at Ratzeburg 1727-8.*" It contains besides, a description of the customs and manners of the Chinese, Mongols, and other Tartar people and is illustrated with several copper plates.

According to agreement, Lange remained behind as Russian Agent at Peking. A very liberal allowance was granted by the Emperor to Lange, his interpreter and domestics. It required great vigilance on the part of the Lange to prevent himself being cheated out of his provisions by the wily mandarins. He objected to the mean manner in which they were conveyed to him—his provisions on the first occasion being brought by a low underling, in fact a poor beggar, and deposited in his court yard as so much rubbish—a starved fowl, a little salted cabbage, and whiskey—and also to the quantity sent. He ultimately succeed-

ed in securing all that was ordered for him by Kanghi, and thus thwarted the gentlemen mandarins who reckoned on supplying their own table with his provisions. The guard that had been placed at the gate of the Kwan, during the envoy's stay, was continued, along with two officials of the 37th order, who translated any business the Consul might have with the Council of foreign affairs. The men of the guard squeezed very extensively—levied black mail upon everything that was taken into or brought for the Kwan. And the more to watch his movements, the horses which were promised him, could never be had unless information was lodged the day before. He resolved to buy horses of his own, although forage was very dear at Peking. On one occasion they refused to admit a cart of straw for the horses because of the want of a passport. The houses of the Kwan were in a dilapidated condition and were hardly considered safe. The caravan was shortly expected and there was not a house rain proof, in which they could store their goods. Several walls fell; still the Chinese would not listen to remonstrance; they made fair promises but never fulfilled them. He asked to be permitted to take another lodging, but to this they objected, that no one dare let him a house or mention it to the Emperor, as it would look as if the Emperor had no inhabitable houses for foreigners. In other countries, private houses could be hired with one's own money, but "the usages in Europe were not practised by them; and as all countries in the world had their particular customs, China had her's which would not be altered *on any consideration whatever*." Matters went still further and the mandarins proposed that the Emperor might be petitioned to allot other quarters, without stating the miserable condition of the present buildings. By and by during a heavy fall of rain with some wind, the wall of the old house fell and the Agent moved into an adjoining small chamber. Still nothing was done, neither was Lange allowed to repair it at his own expense, as it might be the utter ruin of the officials, if the Emperor should

come to know that one of his houses was repaired with foreign money. They promised to set to work very soon. Lange was entrusted to purchase a variety of articles, principally of japaned ware for the Czar, but these and all other articles even for his own use or consumption could not be had at the usual prices, because a great part of the gain of the sellers had to be given to appease the insatiable avarice of the soldiers of the guard for the liberty of entering the house. The Brigadier of the guard, a disgraced but honest official, threatened to acquaint the Emperor himself, with the negligence of his officers, thereby diminishing the Emperor's glory in foreign countries if they did not at once, without delay, cause his house to be repaired. A little jobbing was the result. Remonstrance was again made, and this time they promised to ask his Majesty, whose business it was to repair the house, seeing that the new convention did not oblige them to furnish anything to the Russians. When the house was at length repaired, the alteration was not much for the better. Lange's position became more and more unpleasant—they put every obstacle in his way in the transacting of business—the agent remonstrated, sent despatch after despatch, but they were not listened to—at all events never answered, and it appeared as if they had already determined upon his expulsion. The Jesuits were always intriguing against the Russians and working against their interests. It was on this account that Ismailoff was charged to promise them success for their order in Russia. But the Jesuits were more crafty than the Russians, and succeeded in undermining his influence and at last driving Lange out of Peking.

The troubles increased—the council refused to forward letters to the frontiers or grant passports, and nothing could be done, but through them. They intercepted letters, fearing that they had reference to the question of deserters which troubled the Chinese court at this time and regarding which they suspected the Russians of underhanded dealings. To the proposal that Lange

would furnish his own horses and pay his own expenses in the despatch of couriers and run the risk without an escort, they replied "that they would do nothing in it" and reasoned thus! "These foreigners come here with their commerce, to encumber us every moment with a thousand petty affairs, pretending that they ought to be favoured, on all occasions, neither more nor less than if they laid an obligation on us; and yet we are still to receive the first answer from them on the subject of our affairs." In this spirit they received all Lange's communications. The ostensible reason of his dismissal was the unreturned deserters. Ismailoff had promised on his arrival at Moscow to prevail with the Czar to send back the deserted families, but he found the court busy about the expedition to Persia. Lange left China in July 1722, after a residence of nearly seventeen months at the court of Peking.

We have dwelt thus minutely on these matters, as they have an interest for all those who would understand Chinese diplomacy and mandarin duplicity, and may help to guide the less experienced western nations, in dealing with this people. The Government seem to rest upon a widespread belief in the principle of doing nothing that can be possibly avoided; of self-aggrandisement to the detriment of the public weal, a great show of "Li" (etiquette or reason) and a determined system of extortion and hoodwinking their superiors. The greatest slave, the closest-kept prisoner, physically and intellectually, the Chinaman most mulcted, is the poor Emperor himself.

This mission remained destitute of results, on account of the desertions to the Russians of some Mongolians. It was this question also we have noted above, that drove Lange from Peking.

PEKING, 25th Jan. 1871.

CIVILIZATION VERSUS CHRISTIANITY.

My duties led me on a certain evening not very long ago to the missionary Chapel, which it is my custom to open on the week days

for the benefit of those who may be desirous of hearing the Gospel. I had scarcely entered and taken my seat, before a Chinaman came in, and with a cool and business like air at once took a seat on one of the empty benches. Usually before the preaching has well commenced, those who do stroll in, do so in a lounging, easy, indifferent kind of way, as though curiosity were the only possible motive that could have brought them in. This man however seemed as though he had come by special appointment, and it were a matter of supreme importance that the subject in hand should be finished off as quickly as possible. It would have been difficult to say from the man's appearance to what position in life he belonged. His dress bordered on the shabby, and the style of the man seemed to indicate, that he was more familiar with the artisan class than with any other. His face however had a peculiar look of sharpness and intelligence such as one is more accustomed to meet with among the more educated. His conversation too was so interlarded with book phrases, and his general knowledge of his own literature was so very extensive that it was evident his dress gave no proper clue to his status in society. The more I looked at the man, the more was I struck with his general appearance. There was intelligence, but there was combined with it a certain look of dissatisfaction. He seemed like a man whose ambition had soared high, but whose projects had all failed, and consequently the disappointment that failure had produced had become stamped upon his expression.

After a few common place remarks in which he had said that this was the first time he had ever been in a missionary chapel—which statement however I mentally declared to be untrue—we turned to the subject of religion, at first he began to defend idolatry as a thing introduced and organised by the sages in older times, and that therefore the ceremonies in connection with it were binding upon the whole Chinese nation. He referred to the classics in confirmation of what he said, but upon a closer investigation of the texts quoted, he had to acknowledge that his interpretation of them differed very materially from those of the recognised commentators. Indeed he finally agreed that it was not till so late as the Han dynasty, which was very considerably later than Confucius, that idolatry began to be the fairly recognised medium of worship in China. Turning from this point he said, "very good, I grant you there is nothing very strong that can be said in defence of idolatry.—but, he continued, we have our sages with all the writings they have transmitted to us. They contain doctrines of the highest and purest character, and it is these that after all are the real powers in our nation's morals. It seems to come to this. You have the doctrines of your sages and we have ours. Why not rest content with what we mutually possess instead of your striving to induce us to lay aside ours and

believe in yours." I agreed with him that if it was simply a question of differing sages there was no use in our coming to China to interfere with the systems they possessed. The case however was very different from that:—the real questions at issue was one between the doctrines of the Bible and these propounded by man—whether in fact God was to be the teacher of the world or man. I however demurred to his statement that the doctrines of the sages, in their highest and purest aspect, had any appreciable influence at the present time in leading the nation to do what is right. I challenged him to produce me one instance either from among the literati or the mandarin class, who are the most thoroughly imbued of any of the Chinese in these doctrines, who were in any degree striving to carry out the principles they contain. He somewhat hesitatingly agreed that the instances were certainly very rare. Whilst in the very act of admitting this the easy manner he had hitherto assumed in his conversation with me seemed to slide from the man, and like a flash of lightning a look of suppressed hatred and bitterness spread instead. "Oh! then, he said, your object in coming here is to teach us clarity and benevolence and truth and uprightness, is it." I said yes. "If this be your object then why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium. If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress and ruin throughout our land." And as he went on he became excited and his eye flashed, and his eloquence grew. Chinaman like he rolled his head from side to side, whilst the congregation (which in the meantime had grown largely) looked on with approving sympathy. I was so utterly taken aback that I could do nothing but quietly sit still, until he had given full expression to his feelings. My surprise arose not so much from the matter as the manner of his accusation. It was given forth in the most offensive language, and with a force such as I had never met with on any previous occasion. After he had finished what he had to say, the congregation that was scattered about—some setting on the forms—others leaning by the door way—and others again bending over the back of the seats listening breathlessly to what the man was saying—with one consent turned their face upon me, waiting without uttering a sound to hear what would be my reply. I must say that I never felt so uncomfortable in any public meeting in my life before. What the man had said I knew and felt to be the truth. I began therefore somewhat stammeringly to say something in self defence when the man at once stopped me by saying. "There is no use in your trying to get out of the matter by saying that you have nothing to do with this opium system. Your country has. It is your nation, England, that is responsible for all this ruin caused by opium. It was the

English guns that compelled our Emperor to sanction the trade, and it is through England that it may now be sold throughout the length and breadth of the land without our government being able to do anything effectual to prevent its spread throughout the kingdom." The facts of the case were all on his side, though somewhat offensively stated. England's share in this opium question is one which no reasoning and no sophistry can turn to her honour. Whatever of meanness or of glory there may be in her history to which she can point with satisfaction, there is at least one blot upon her conscience which will not be easily effaced, and that is that she was the direct means of stimulating and protecting a trade that involves a third of the human race in evils which no language can describe. I replied that as far as regarded the opium itself, he and I were at one. If he condemned it, just as strongly did I; but I reminded him that if the Chinese would only cease from buying, the foreigners must of necessity stop from importing—an argument that seemed to have such weight with him that it completely silenced him, though to myself it appeared so utterly illogical that I was heartily ashamed for having to use it. But a drowning man will catch even at a straw.

Taking advantage of the turn affairs had taken I glided off into another subject and had been speaking for ten minutes or so, the man all the while listening most attentively, when something in my remarks again seemed to strike him; so he stopped me and said:—"It is not simply by your forcing your opium upon us that you manifest your hatred of us. You foreigners don't seem to be able to understand that we Chinese have any natural affection. You come amongst us and you separate husband from wife, and children from parents, and you break up the family relationships, and you leave many a family in mourning and misery." I was utterly astonished at this charge, not having the remotest idea at what he was driving. I endeavoured to stop him for an explanation, but his indignation was again hurrying him along at a pace it was impossible to controul. At last at one of his breathing spots I managed to make him hear that he must stop; for I could not allow him to go on. "Oh indeed, you insist that I shall stop, do you? You think you can come here to teach us, and the moment we begin to speak of the wrongs your country has done us, our mouths must be stopped. Pretty teacher of morals you are indeed! I assured him I did not understand his charge, and that I stopped him simply to get an explanation, not to silence him. My custom in the chapel had ever been to allow all fair discussion, and he had but to explain himself to get a fair and honest hearing. A few words from him enabled me to perceive that he referred to the coolie traffic which some years ago had been carried on in this place. Of the iniquities of this traffic in its earlier stage

it would be impossible to speak in strong enough terms. Many a home had indeed been made desolate—many a family had been bereaved by the man stealer, and throughout this region, the connection of the foreigner with it, had engendered a feeling which is even now only beginning to subside. Indeed only a week previously I had seen the lifeless trunk of a man carried by me who had been beheaded an hour before for decoying persons away to be shipped in the South as coolies.

Fortunately his accusation was stronger than the present state of the case would sanction, and I proceeded to show him that the evils he described did not exist now. The English government had made such arrangements for emigration that not only must a man's consent be obtained for his going abroad to an English colony, but also that the agreement entered into with him by English subjects must be faithfully adhered to to the very letter.

After sitting a few minutes longer he rose from his seat and left the Chapel.

The above is a brief description of a scene of which I have a very vivid but at the same time a very painful recollection. Of course I have given the substance of his remarks in my own words. To have reproduced his exact language would have been both impossible and indiscreet. As I have already hinted he spoke in the most offensive way. He did not stay to choose his words, and what he did say was of so strong and pungent a nature that accustomed as I am to every variety of Chinese character, I had never met with any one that has his ability to say things in such a bitter and sarcastic way.

It is often suggested that if any attempt be made to elevate the Chinese nation, it, must be first done through the medium of civilization—that commerce ought first to lead the way, and after a while when the native mind has been in some degree prepared for it, Christianity might step in, and gathering up the scattered threads that civilization had been weaving, unite them all into one perfect whole. Now the audience that was gathered around me had come within the influence of two things that had followed in the wake of trade, viz. opium and the coolie trade. They had seen the effects of both in this immediate neighbourhood, and the only result that had been produced by them was still deeper hatred of the foreigner, and an additional argument for rejecting the Christianity that was associated with them. The comparatively slow progress of Christianity in some parts of China is often pointed out and commented on by those who believe in first civilizing the Chinese—all the while apparently unconscious that this is in a great measure owing to the state of feeling produced by the very questionable nature of at least one article that unhappily constitutes a prominent feature in the commerce of to-day. The grievances that the Chinaman has against the foreigner are

not all ideal ones—not all the result of his intense conservatism. The Chinaman is shrewd enough to observe that whatever blessings the foreigner may bring with him, he is the cause of evils which in their present power for mischief overshadow all the effects that his good could possibly achieve. There is no one that looks upon the frightful net-work of opium shops that is spread throughout any Chinese city one visits, or that marks the fearful results in the thousands of pale and emaciated wretches that one may see issuing from these dens by day or night, but that must feel this. It is time that the nations of the west should learn—and in this particular matter of opium, England most of all,—that a true regard for their national honour, but, most of all for their Christianity imperatively demands that no commerce shall be deemed lawful that shall involve any nation, even though that be a heathen one, in wide-spread ruin and distress.

CHINESE MYTHOLOGY.

No. 5.

BY SINENSIS.



1. Figure 1. represents the dark Chaos to which the evil principle (Darkness or Demon) reduces "Heaven," or the world by Deluge; the whole circle being now Yin or Darkness (the female principle)—the *ovum mundi*—which ultimately becomes the Earth or the Great Mother, or Eve deified. In

this we have, not obscurely, the tradition of the introduction of sin into the world by woman, and the consequent destruction of all things. "By the pretended nymph Corycia," says Faber, "we are to understand, I have little doubt, the mystic, Cor or *sacred circle* &c. Corycia and Ila, in short, were alike that mystic circle, which at once represented the *enclosure of the Ark, and the circumference of the world.*" Vol. I. p. 354—55. From this *ovum mundi* (the Earth or the Ark), is born (Fig. 2) K'een, the Great Father Shang-te, Adam or Noah deified, who is Light, and Mind; and who, in Chaos, unlike the true Light (see *St. John's Gospel Ch. I. V. 5. Greek*), is "comprehended" by the Darkness. Heaven or Shang-te is thus the son of the Earth (or Ark) from whose womb he is born; but, as he is the informing Mind or Demiurge, he, in his exit from chaos, equally casts off or generates the Great Mother Earth (or Ark built by him,) and hence she is his daughter; also these two beings, being both born from the same egg or circle, are equally brother and sister &c. &c. and lastly, Heaven or Shang-te marries his mother, or daughter, or sister, and these two become the Great "Father and Mother of all things." Thus we have in this Confucian system the precise jumble ("religion of hell" Faber designates it) of all heathendom, and the ground of all the fables concerning Shang-te's counterpart Jupiter; and we only want a Chinese with Grecian powers of imagination, to renew all the legends of the latter in connection with the former. As the Earth (*Terra* or *Juno*) was, in the Stoical system, the wife and sister of Heaven (*Cælus*) or Jupiter, so here in China, the Earth is the wife and sister of Heaven or Shang-te; and the Chinese are well aware of the unlawfulness of the alleged union of their chief god and goddess for they tell us that "The Rainbow is the offspring of the incestuous union of Heaven (Shang-te) and Earth." *Yew-heoh Vol. I. Sec. I. p. I.* "This notion of the great father espousing his own daughter is precisely the same as that, which has prevailed both among the Hindoos, and among so many other ancient nations," *Fab. vol. II. p. 146.* "The hermaphroditic unity of Brahma or the supreme being (太一 of China) whom the meditative Hindoo identifies with himself, is an imaginary androgynous conjunction of Adam and Eve the universal parents of the human race; and consequently the divine unity, venerated by the pagans, and described by them as partaking of the nature of both sexes; an unity which has been so often mistaken for the real divine unity of the true God, is produced solely by the fabled anal-

gamation of the great father, and the great mother." *Ibid. Vol. III. p. 67.* "The Hindoo mythologists inform us, that Isi or Parvati or the great mother, whom they mystically hold to be the female principle of nature, assumed the form of the ship Argha; while her consort Siva (*Shang-te in China*) who is analogously deemed the male principle, became the mast of the vessel" &c. The Phrygian "Cybele in short stands to him (Meon) in the very same double relationship of wife and daughter, that Ida does to Menu-Satyavrata: and in both cases the reason is still the same. Noah was the father of the diluvian Ship, because he built it: and he was its husband, because it was the mother of his children the younger Baalim or hero-gods." The Hindoos call "the female principle of nature from which every thing living is produced" *Yoni*, which signifies a dove. "She is evidently the Latin *Juno*, and the Grecian *Hera*." Isis (the female principle) was equally worshipped among the Gothic tribes under the appellation *Frea*: and they sometimes bestowed upon her the title of *mother Herth*, as Tacitus writes the word; a title, which is plainly no other than our English word *Earth*." "Juno being thus connected with the mystic dove, we shall perceive the reason why, the rainbow also, under the name of *Iris* is constantly assigned to her as a handmaid and attendant." The Chinese *Yin* or female principle, is the great "Receptacle" from whom Shang-te or Heaven, or Mind, or the Intellectual Yang, male principle, or Light, is born; and, "Plutarch tells us, that the Egyptians esteemed Isis (the female principle) the great receptacle: and he speaks of her as being in their opinion the *mundane house or habitation* of Horus, (same as Shang-te), the *seat of generation*, the nurse of the world, the universal recipient." The *Yin* destroys as well as generates; and "Proserpine is at once the life and death of mortals, because she alike, as we are taught by the Orphic poet, carries and destroys all things." "The Ark afforded safety to the chosen few who were shut up within it: but to the great mass of mankind it appeared under the opposite character of the genius that presided over death and destruction." The Chinese *Yin* is also Hades; "Sometimes also the great mother is absolutely identified with the infernal regions, of which at other times, she is described as being only the Sovereign." Hence also Shang-te and Yen-loo-wang are identical, independently of the statement that all the gods are one 太一. But the Chinese *Yin* is not only the Earth, and the Ark, and Hades, but, being the first *Yin*, or original female principle, the great Mother of all

things she is called the 太陰 i. e. the Moon; and Faber says of the female principle worshipped throughout pagandom; "Now we have seen that she (the great Mother) is at once the larger world or the Earth, the smaller world or the Ark, and the celestial world or the Moon viewed as the astronomical symbol of the mundane and diluvian Ship. But she is also the goddess of Hades, and even a personification of Hades itself.....And since Hades is thus the womb of the goddess; when she supports the character of the diluvian Ship, the interior of that ship being then her womb, it will likewise be mystically viewed as an Infernum." Shang-te or the animated Heaven then, bears precisely the same degrees of relationship to the Yin or female principle, which the chief Hero-god of every other pagan system does. "He was her parent considered as the creator of the World, and as the builder of the Ark: he was her son considered as produced out of the Earth, and was born from the Ark: he was her husband considered as jointly with her bringing all things into existence." *Fab. Vol. II. 146: III. 5, 23-66: I. 260.*

2. The completed Yin and Yang, are the animated Heaven and Earth (*See No. 3. 7.*) the Great Father and Mother of all things; hence we are told plainly that these are living beings, for, "the soul of the Yang (male principle or Heaven) is god (Shin—Shang-te proper, or (Mind); and the soul of the Yin (female principle or Earth) is Demon, "anima mundi." *Choo-tze's works Ch. LI. 6.* And, this hermaphroditic being, thus completed, is the first *Kwei-shin* or demon-god born from the chaotic egg; "Heaven belongs to the Yang and is god (shin); Earth belongs to the Yin and is demon." *Sing-te &c. Ch. XXVIII. 5.* Of these two beings however, the animated Heaven or K'een, the soul or husband of the world, from whom the whole egg or circle, or universe, is called Heaven, is "the most honorable, and without compare;" e. gr. "How great is K'een! He is hard, strong, observes the due medium, is upright, pure, unmixed, and subtle ether." i. e. he is the very *Pater Æther* of Greece and Rome. (*Yih-king K'een Diag. Sec. I. p.p. 3. 7.*) "K'een is Heaven, is globular (the world), is Prince, is Father, &c. Kw'än is Earth, is Mother," &c. (*Ibid. Ch. X.*) "Heaven is honorable, Earth is lowly." "K'een completes the male, Kw'än the female." "K'een rules over the great commencement of things; Kw'än completes them." (*Ibid. Ch. I.*) "How supreme is Kw'än, the origin and generatrix of the myriad of things! she is the obedient helpmate of

Heaven." *Ibid. K'een Diag. Sec. I. p. 9.*) Such is the description given in the oldest Chinese Classic, of the Hermaphroditic Shang-te or 太一, who generates all things from himself, by his constant circumgyrations. It is of this being that Confucius says, (*Chung Yung Ch. XIV.*) "By sacrifices to Heaven and Earth they served Shang-te." i. e. they served the Demon-god Shang-te, or Mind, the twofold soul of world, by sacrificing to his visible body—Heaven and Earth.

3. These two beings, we also learn from the same authoritative source, are variously symbolized, in consequence of their various transformations in order to generate the various classes of animals, &c. e. gr. "K'een is the Horse, Kw'än is the Cow, Chin is the Dragon, *Seuen* is the Hen, *K'han* is the Swine, *Le* is the Pheasant, *Kau* is the Dog, and *Thuy* is the Goat." (*Yih-king Sec. I. Ch. 7.*) Here the Horse, the Dragon, the Swine, and the Dog are the symbols of K'een or Shang-te, the Great Father; and the Cow, the Hen, the Pheasant, and the Goat, are the symbols of his wife Kw'än, the Earth or Great Mother. But of whatever quadruped &c. &c. the Great Father is the male, of that the Great Mother is the female; e. gr. as K'een or Shang-te is a Horse, so we are told "Kw'än is the origin (of all things) and pervades them, the firmness for the *Mare* pertains to her," &c. (*Ibid. K'een Diag. Sec. I. p. 9.*) "The *Mare* pertains to Earth," &c. (*p. 10.*) Also, as Earth is symbolized by the Cow, so Shang-te or Heaven is symbolized by the Bull which is sacred to him (as it was to Jupiter), and is always sacrificed to him and to his Avatars, e. gr. How-tseih, Confucius &c. The serpent is also a symbol of the Great Father Shang-te, being in fact the same as the Dragon by which all Emperors, being Avatars of Shang-te, are designated (*see legend in Mirror of Hist. Ch. III. p. 4.*) "The Duke W'än dreamt that a yellow serpent descended from Heaven, and came in contact with the Earth. Its mouth pointed to the Foo Lake. The Duke W'än asked the historian Tun (about this) and Tun replied: This is a manifestation of Shang-te; your Highness should offer sacrifice to him. Whereupon he (the Duke) erected an altar at Foo, and using the three sacrificial animals (the horse, the ox, and the goat) offered the most solemn sacrifice to the White Te (Shang-te). "Kang-he 時. Also, *Mirror of Hist. Sec. IV. p. 31.* Hence Shang-te is *Shaou-haou* (White Shang-te) one of the 5 Airs" (or *Woo Te*) decepted from Shang-te's one Air (太一).

Hence also, Fuh-he (Noah or Shang-te) is represented as having the head of a man, and the body of a serpent. *Ib. Sec. I. p. 22.* K'een or Shang-te, being the first Yang, born from Chaos is designated 太陽 i. e. the Sun, and his wife Kwan is designated 太陰 i. e. the Moon. "The Yin and Yang, placed in opposition, are Heaven and Earth, Sun and Moon." &c. *Yih-king Vol. X. 13, 21. Con. (Large Edition).* Hence the Great Father and Mother are astronomically the Sun and Moon by whom the stars are generated; e. gr. "By the seminal influence of the Sun and Moon, the Stars were produced." (*Chin. Rep. Vol. III. p. 55.*) "The Sun and Moon are regarded as the foci of the dual Powers, the male and female principles, and the former as the lord of life, like a great prince, nourishes and bestows his favours, while the Moon his queen is matched to him." (*Williams' Mid. Kingdom Vol. II. p. 151.*) The Sun is the body of Shang-te and is animated by Shang-te's soul; e. gr. "The God (*Shin*) of Heaven (i. e. the rational soul of the world or Shang-te) resides in the Sun." &c. (*Kang-he's Sang-le tsing-e. Ch. III. p. 20.*) Hence Shang-te as the Sun, is thus apostrophized in the Book of Odes: "How majestic is Shang-te! Looking down on this lower world, how gloriously does he shine!" &c. (*Chin. Rep. Vol. XVII. p. 170.*) Hence also the Yin and Yang are thus depicted on

guardhouses



which figure rep-

resents the Great Father Shang-te or Noah, as the Sun, escaping from the flood in the Lunar boat or Ark.

3. In all this we have further evidence, that Shang-te is the very same Great Father, as he who is worshipped by the whole Pagan world under different names; "The Great Father and the Great Mother are born from an egg." (*Fab. Vol. I. p. 187.*) "The egg is the Ark, from which was born the tripling Noah; but when he is viewed as an hermaphrodite, the Great Father united to the Great Mother, it is then his womb out of which was produced the universe." (*Ibid.*) "A Bull, in every quarter of the globe, was one of the most common symbols of the Great Father." &c. (*Ibid. p. 186.*) The Great Father is represented "by a Dragon or Serpent;" and in the British Mysteries he is styled "the Dragon chief of the world," (*Ibid. p. 191.*) Hence the Druidical fiction, that their sacred eggs were produced by Serpents, is exactly the counterpart of the Dragon or Serpent Shang-te generating the Yin or *orum mundi* as he emerges from

Chaos; and as this 太陰 is equally the Moon the Chinese, like the Druids (and also the Greeks and Romans), thus connect their sacred egg with that luminary. (*Ibid. p. 198.*) "The Dog was one of the many sacred emblems of the Great Father." (*Ibid. Vol. II. p. 190.*) "A Cow was very generally employed to represent the Great Mother; and that Great Mother, we are told, was the Earth." (*Ibid. Vol. I. p. 21.*) "Since they (the Pagans) perceived the Sun and Moon to be the two great lights of Heaven, and since they worshipped with an especial veneration the Great Father and the Great Mother, they would naturally elevate these two personages to the two principal luminaries. Such accordingly was the plan which they adopted." (*Ib. p. 31.*) "The Great Father was peculiarly venerated in the Sun." The Sun was his body. (*Vol. II. 237.*) "The Great Mother was peculiarly venerated in the Moon." (*Vol. I. pp. 32, 33.*) "We may observe a regular system pervading the whole of animal symbolization: by whatever creature the Great Father was represented, the Great Mother was invariably typified by the corresponding female. If the one was a man, the other was a woman; if the one was a bull, the other was a cow; if the one was a horse, the other was a mare." &c. (*Ib. p. 47.*) In fact, this K'een, or Mind or twofold soul (Kwei Shin) or Shang-te pervades every particle of creation: "The Mind of Heaven and Earth (Shang-te) pervades all things; Man obtains it, and then it becomes the Mind of Man; things obtain it, and then it becomes the Mind of things; grass, trees, birds and beasts obtain it, and then it becomes the Mind of grass, birds, and beasts; all is but the one MIND of Heaven and Earth." Choo-tsze's works, *Ch. XLIX. p. 23.* Thus this one "Sovereign Mind," "the Lord of Heaven," or the world, divides into all the Kwei-shin or Demons of the Confucianists, and forms the twofold soul in Man, grass, trees, birds, beasts &c. and each of these is consequently Shang-te. Thus the "Sovereign Mind of Heaven and Earth" or Shang-te is one 太一 and yet all things. Hence we are told that "The Kwei-shin (Mind or two fold soul) of my own body; the Kwei-shins which are the objects of sacrifice; and the Kwei-shin of the revolving Air (i. e. 太一) are identical," Chong-jung, *Sec. III. Con. also, Theol. of Chinese, p. 12.* Hence the rational soul of man is the "virtuous nature" conferred upon him by Heaven or Shang-te, and therefore it is called Shin; just as the stoics held that the rational soul in man was his virtuous nature conferred by Cælus or

Jupiter, and therefore called it *Theos* or *Deus*, "the god or divinity within them." "*Deus dominans in nobis*" &c. *Cicero*. Hence also Confucius says: "It is only the perfect man who can fully develope his nature (soul or Shin—*Theos, Deus*). Being able to develope his own nature, then he can develope that of other men. Being able to develope the nature of other men, he can develope the nature of animals and things. Being able to develope the nature of these, he can assist Heaven and Earth (hermaphroditic Shang-te) in transforming and nourishing; and being able to do this, he can form the third (power) with Heaven and Earth," i. e. Imperial Heaven, Empress Earth, and Imperial Man, who together form one

Shang-te or 太一: or Noah and his three sons or triplications. *Chung-yung* Ch. XXI. Here also we see that the *Shins* or gods of the Confucianists, like the *Theoi* and *Dii* of the Stoics, are all souls, and not personal beings; and therefore every classical scholar will doubtless translate the three terms *Shin, Theos, and Deus*, by the same English word, viz., "God" or "Divinity." "But the material system," says Faber, "did not stop with representing merely the larger parts of the universe, as *members* or *forms* of the great parent, or with fancifully dividing the immense body of the god by the numbers three or eight. If the whole world was the varied deity, every thing in that world, though comparatively it might be small in size, would be equally one of his forms or members; he would breathe in every bird, beast, and reptile &c. This seems to have occasioned that endless variety of symbols by which the great parent was wont to be represented; a variety amounting almost literally, as the prophet expresses it, to every form of creeping things, and abominable beasts." Vol. I. p. 47. "We find them," the Great Father and Mother, "severally denominated, according to their sexual difference, a bull, a cow, a dragon, a cock, a hen, a bee, a dog." &c. *Ibid.* p. 51. "Every river and fountain, every tree and animal was, in the pagan Creed, endowed with a living and intelligent spirit." *Ibid.*

4. The elder Mind or Shang-te (Chaos) triplicates, as we have seen, into three younger Minds or Shang-tes; and on this point Faber says, "The person whom the Platonists called the *Noös* or divine Mind, is the person whom *Moses* calls *Noah*; and the persons whom they celebrated as the three younger royal *Noös*, are the three sons of *Noah*, considered as a reappearance of *Adam*." *Ib.* p. 174. "To the great triad

of the Gentiles, thus springing from a monad (太一 in China) was ascribed the creation of the world or rather its renovation after each intervening deluge. It was likewise supposed to be the Governing Power, and the Intellectual soul of the Universe. In short, all the attributes of deity were profanely ascribed to it. This has led many to imagine that the pagans did fundamentally worship the true God, and that even from the most remote antiquity they venerated the Trinity in Unity. Such an opinion however will soon be found untenable, if we do but thoroughly consider the character of the triplicated divinity of Heathenism." (*Fab. Vol. III. p. 471.*)

(To be continued.)

CONNECTION OF CHINESE AND HEBREW.

III. Paper.

BY REV. J. EDKINS.

Two steps in the development of Hebrew roots from the monosyllabic to the dissyllabic type have already been pointed out. The first was the prefix of a sibilant letter as in *TsADIK* just, the same with *SADOK* in Arabic and *ZADEK* in Syriac and agreeing with the Chinese 直 *Dik*, straight. The second was the insertion of R or L as a medial letter.

A third step in the expansion of the root was taken through the desire felt deeply but unconsciously, by the Semitic intellect for uniformity in development. An addition was made to the root at the end. The second radical was repeated. As a young tree extends itself above and below, within and without, until its entire perfection is attained, so the Semitic stock grew from a simple type consisting for the most part of two consonants and an inserted vowel, first into a dissyllabic root of three letters, and then into the fulness of form shown in the complete paradigms of Hebrew and Arabic grammar. Among the methods by

which a third letter could be added was the repetition of the second.

The following words are examples:

BADAD, *divided*, 別 BIT, *to separate*, other. BAKAK *made bare of inhabitants*, 白 BAK, *white, empty, uselessly*.

GADAD, HHADAD, KADAD, HHATSATS, KATSATS, *cut*, Mongol hadaho *cut*, 割 KAT *to cut*. Among these HHadad *to be sharp* resembles in sense the Chinese 快 k'wai or K'AT *sharp*. The Chinese aspirated K bears nearly the same relation to the natural K of 割 KAT *to cut* that the Hebrew HHeth does to Kuph or to Caph.

DALAL, *hung downwards*, Lat. de, English *down*, Chinese 底 TE *bottom*, 低 TE *low*, Mongol dor *below*.

HHAFAP *covered, protected*, KHAFAP *bent himself, submitted*. Chinese 蓋 KAP *to cover*, 甲 KAP *coat of mail*. Compare the Hebrew KHAFAR *cover, expiate crimes*, KHAFASH *cover one's self with anything*.

SABAB, *went round, surrounded*, 匝 TSAP *a complete circuit, all round*. This Chinese character occurs first in the Han dynasty, and had therefore been till that time probably an unwritten word preserved in colloquial use.

GHAMAM *congregated, collected*. Lat. cum, cunulus, Greek gamos, *a marriage*, hoiron, *together*, Chinese 咸 GAM *altogether, all*, 含 GAM, *contain*.

PASAS *ceased*, Chinese 罷 BA, BAT, 畢 PIT, Lat. pausa. The Hebrew S comes frequently from T as will be subsequently shown. In this instance the Latin has copied the Greek pausis, *a stop pauo to cease*. The Hebrew SHABATH *he rested*, Sabbath is the same word augmented by the prefixed sibilant. The Latin and Greek languages not having the

sound SH when they received this Hebrew word called it Sabbath, using the initial S instead.

TAMAM *he completed, was complete*. The Syriac has TAMIMO *whole, sincere*. The Chinese has some words with a final Ng which correspond to Semitic and Indo European words in M as will be afterwards shewn. Among these may be counted 成 DANG *to complete, accomplish*.

RAMAM *was high*. This is the root which gives its name to Aram *the high country*, the name given by the Semites to Syria. They formed it by prefixing an A as is their custom in many words. The Chinese equivalent word is 隆 LONG, *high, eminent prosperous*. The letter L is the common Chinese representative of the western K, and the Chinese final Ng often corresponds to the western final M.

SHADAD *was strong, showed violence, oppression*, SHADDAI *the strong one, the Almighty*. The Chinese word is 勢 SHED, *strength, power*. Though in the modern pronunciation the final D is lost in this word, a glance at the phonetic element in it, the same as that found in 熱 Nrr *hot* is sufficient to convey to the investigator the idea that it was once there. The Mongol for *I can, I am able* is c'hidana, where C'h, as always in that language, represents S except before the vowel I, when it should stand for SH.

YADAD *loved*, Arabic wad, *love, friendship*, Hab. yadid *beloved*, Syr. yadida *beloved*. The first name of Solomon was Jedidiah, *beloved of the Lord*. The Greek is eros, and the Sanscrit *war to love*, Waras *love*. The Chinese is probably 愛 AI. From it a final D seems to have been lost. In the Greek and Sanscrit forms R has taken the place of D.

Etymological inquiries into very ancient connections of words such as

those now given will to some readers appear of doubtful validity. They are not however all offered as certain but as worthy of careful examination. Let it be remembered that accidental coincidences are in language very rare, and when words are traced to their ancient forms the chance of their occurrence is very small indeed.

The German words *mütie hat*, *Ohr ear*, and *morgen morning, morrow*, might be compared with the Chinese 帽子 *Máu tsī hat*, 耳 *er ear*, 明兒 *ming er* (in Peking pronounce *mir* so as to rhyme with our word *mere*) *to-morrow*, and these words might be without further inquiry appealed to as instances of identity. Such a proceeding would be fallacious in the extreme. For the suffixes *Tsi* and *Er* are modern accretions, which vanish at the touch of investigation. The dialect of Peking is in many respects one of the most modern in China. The word 耳 for *ear* was formerly pronounced *Ni*. Thus very little resemblance remains if in each case the words be reduced to their true old forms.

The correct mode of procedure is to seek first the oldest discoverable root of the word and then to trace it in intermediate languages. Thus the root *Ni* for *ear* is approached by comparing the Persian and Sanscrit words *Gosh* and *Gosha*. The English *hear* and German *hören* indicate that an initial *H*, or *G*, which is nearly the same thing, may have been lost from *ear* and *Ohr*. But it may be shewn through the Turkish that *Gosh* is not an unlikely form to be met with as the equivalent of the Chinese *Ni*. It is a case of accidental coincidence that 耳 *Er* should be like *EAR*, *OHR*, but there is still a strong probability of original identity.

So also if the Hebrew *MAHAR*

to-morrow and the Mongol *MARAGATA* be compared with our *morrow* which has lost a *G* or changed it into *OW* there is still hope for the identification of all these words with the Chinese *MING*, *bright, the dawn*. What so natural as like the Chinese to name *to-morrow* from the dawn?

THE BRITISH SUBJECT CERTIFICATE.

BY G. MINCHIN, ESQ.

A Certificate for a British subject born of Chinese parents, which was issued by the authorities in the Straits Settlements, has come to my view, and I am surprised to see the insult offered to the British government made in the Certificate by its own employé passed unnoticed. As many may have not the chance to read it, I lay the precious document before them, leaving the choice with the readers to deal as they please. I now append a copy of the said Certificate as follows:

"This is to certify that (name) is an inhabitant of (place) and about to proceed to China, is entitled to protection as a British subject.

Given under my hand and seal of office at (place) this day of in the year

[L. S.]

Resident Councillor."

On the reverse of this, is written in Chinese the following.*

One may clearly see that the individual engaged to write the Chinese version used the objectionable characters 紅毛 intentionally for a British official; and he may, with due respect, use some other characters instead of the "Red haired," and

不館點知字預準地照字 *

得所鐘情呈當限面身告

行者無倘報親四各字知

用此報過紅身十處要於

照知四毛携八若往你

身紅十館照點至唐有

字毛八所身鐘日山討

the wordings expressed in Chinese are plain contradistinctions to the English original.

It appears that the individual must have some knowledge of Chinese by his using the characters 呈報 Ching-pao; that is the phrase used in Chinese official business by an inferior towards a superior; clearly showing that he is a writer of no common ability, and these may be at times changed according to the taste of the man who conducts the work of translation.

The other two characters 不得 though not hard words are used by him with good sense, and are good proof of his qualification.

In order to explain it more fully to the uninitiated, I make an English translation from the Chinese version:—

“This is to inform you, that you have applied for a certificate to proceed to the land of China: on arrival you will have to produce this certificate and report personally within 48 hours to the Hall of the Red haired for their information; failing to give it, after the said 48 hours this certificate cannot be used.”

I understand that many certificates of this nature have been produced at the several Consulates in China, and the gentlemen connected with them have made no objections or even remarks on the use of the objectionable characters.

It is somewhat curious to observe that notwithstanding the good knowledge which the gentlemen have acquired of Chinese, they could, under such circumstance, afford to bear the provocation and allow the insult to pass unnoticed. I shall find occasion to write on a future day concerning the false representation of a certain Chinaman at Foochow, passing as a British subject. False means have been once used in obtaining this certificate from the Straits. Therefore it is expedient that care should be taken in granting such a certificate to a Chinaman.

On account of the heavy imposts which the Chinese in China have to pay to their own government, they are anxious to secure the protection of some Foreign power, and means are devised to pass as Foreign subjects, who are required to be duly registered. Before doing so, some docu-

ment is required as a proof to show that the parties are entitled to the privilege of protection. Such is the case of a British subject of Chinese descent, and under this circumstance the Chinese by all means try to secure this valuable document.

HANKOW, 25th April, 1871.

* MANUAL ON CHEMISTRY IN CHINESE.

BY THE EDITOR.

We are glad to see this much needed Book. It has been produced after much labor and care on the part of its author and translator, J. G. Kerr, M. D. of Canton. It is in two vols. profusely illustrated with 115 drawings from electrotype plates obtained from New York.

We are not able to criticise the work, as it should be criticised; but we express the hope that some practical chemist somewhere in China, will give the translation the attention it deserves, and supply the readers of the *Recorder* with an estimate of its value. The appearance of the volumes is decidedly in their favor, large clear type and well printed. We understand that if printed on white paper it will be sold at 75 cents per copy, and on brown paper at 50 cents.

It is a translation of Well's Principles of Chemistry, inorganic part. The notation adopted has been taken from Frownes 10th ed. Rolfe and Gillet, and other works.

In regard to the Nomenclature, a few foreign names have been transferred where there was a manifest necessity for it. The ordinary terms for some known substances, used by previous writers have been retained. The names of some of the Elements have been taken from a list supplied by Mr. J. Frier. A single Chinese character has been used to represent each element. In this way the names of compounds were easily fixed. To quote from the preface in English (from which most of our information is derived):

“When several equivalents of an element enter into a substance, small figures at the right lower corner (as in our own text books) indicate how many: and

* 化學初階.

where two or more equivalents of a compound are required the small figures are placed at the upper end of a bracket which encloses the characters composing it."

Dr. Kerr modestly says: "This effort to introduce a Chemical Nomenclature into the Chinese language is an experiment; and whether it is a success or only a preparatory step, must be decided by Chinese scholars, after they have become familiar with the science. The hundreds of new substances introduced to the Chinese by Chemical science, cannot fail to find suitable names in a language so rich as that of this Empire."

Dr. Kerr in part prepared his work in order to meet a felt necessity; i. e. to aid the medical students under his care in understanding medical science, as well as the other arts in general. The work was thus designed to be of great practical utility, and we hope it will be largely used in all parts of the Empire where there are medical students under foreign instruction.

BIRTH.

At Shikung, on the 28th of April 1871, the wife of Rev. A. KROLCZYK of a daughter.

JOTTINGS AND GLEANINGS.

A SERIOUS MISAPPREHENSION:—We learn that in some quarters it is understood that the CHINESE RECORDER is *established*, in such a sense as not to require the hearty aid of its friends in the matter of continuing to subscribe for it as liberally as hitherto. We are sorry to be obliged to assure them that such unfortunately is not the fact in the case. The number of subscribers for the last Vol. was a few more than for the 2nd Vol. But the prospects now are that the decrease of the number of subscribers for the 4th Vol. will be considerably greater than was the increase for Vol. 3rd. Should such be found to be the truth, after all the ports have been heard from, the connection of the present Editor with this journal will cease at the close of the present volume, unless there should be a reliable prospect of a much larger income from the 5th Vol. than for the present:—from raising the subscription price or in some other way. He respectfully asks that the friends

of this Journal will not decrease their subscriptions, unless they wish it to meet the fate of the Notes and Queries of China and Japan.

DISSATISFACTION WITH THE RECORDER:—

We learn that in some parts in China, perhaps in all, there is considerable dissatisfaction felt or expressed among missionaries, because this Journal contains so little bearing directly on the Missionary Cause, and so little Missionary Intelligence. Probably no one is so much dissatisfied in this respect as the Editor. But he has hitherto been unable to secure the desired contributions. The remedy does not lie in his hands, but in the hands of the missionaries themselves. If they wish the Recorder to contain missionary articles, they themselves are the parties to contribute such articles. The Editor cannot write them nor can he afford to proffer pay for such or any other articles.

The Editor soon after he took charge of the Recorder in a large number of small notices which he caused to be distributed in England and the United States, promised that it should contain matter which would "*render Monthly Concerts and other religious services more entertaining and profitable by having the most recent missionary as well as the most valuable intelligence relating to other subjects from China.*" But he has not been able to fulfill his promises, because he has not been supplied with the material. He wishes he could promise (with the prospect of not being obliged to eat his own words again) that Vol. 4th, would contain a large amount of valuable missionary information. But the experience of 18 months as Editor taken in connection with present prospects does not justify any such promise. This he deeply regrets.

BREAKERS AHEAD.—The Editor has been forewarned that there are *breakers ahead*. He thoroughly believes it, and so would publish the fact to all the contributors, correspondents, and subscribers, and patrons of this Journal generally. The Recorder will go down unless there is a greater liberality of mind and a larger forbearance than there seems to be in some quarters, in regard to the character of articles inserted. This Journal is not published in the interest of any party

or clique or denomination, missionary, or non-missionary. The object of the Editor has been to furnish as great a variety of matter as possible out of material contributed, and to encourage the contribution of articles on all the subjects which interest literary and missionary gentlemen in China. But his course has been repeatedly and severely criticised by friends of the *Recorder* in private letters and in conversation. Objections have been raised to a large part of the contents of Vol. III. Some object to one article and some to another and some to various classes of articles. And if all of the articles which have been objected to had been rejected, the *Recorder* would have been an exceedingly different Journal from what it is. In fact there would now be no *Recorder* at all. Its fate would have been that of the Ass in the fable of Old Man, Boy, and Ass.

One curious thing to be observed is that some of the articles of those who object to the insertion of certain articles or classes of articles contributed by others, are themselves strongly condemned and objected to by third parties. Those who throw stones have stones thrown at themselves. Besides, some complain of the character of articles who do not write a line for its columns.

The Editor has considered the plan of inviting certain three gentlemen residing at Foochow to form a Sub-Editorial Committee to whom all articles should be submitted, and only those approved by the three to be inserted. But he fears the plan would not succeed; 1st because they would not be willing to act in this capacity, 2nd because gentlemen would not contribute freely if they knew that their articles were to go through the hands of such a committee to determine upon their fitness or non fitness for insertion in the *Recorder*, and 3rd on account of the increased work it would entail upon the Editor, who cannot even now afford to spend any time upon the *Recorder* for the income that is likely to be received for 4th Vol.

In conclusion the Editor begs the hearty support of all friends of the *Recorder* in regard to subscription for copies and contribution of articles on subjects of general

interest, carefully avoiding controversial matters. In such a case, he will be sure to supply a journal worth much more than the cost of the paper and press work. But he cannot engage to make the *Recorder* pleasing to every constituent. But if such a hearty support be not given, this journal will undoubtedly run upon the *breakers ahead*.

REPORT OF THE MEDICAL MISSIONARY SOCIETY IN CHINA FOR 1870:—By Dr. J. G. Kerr. This is a valuable document, and to those who are specially interested in such subjects an important one as have been its predecessors. It abounds in the usual class of statistics. The New Work on Chemistry by Dr. Kerr of which it speaks is noticed elsewhere in this Journal. We notice that Dr. Kerr has also prepared a manual of *Materia Medica* which is in press. We are glad that medical work among the Chinese demands such books and that Dr. Kerr has the energy to prepare them. It appears that a translation of one of the standard works on Anatomy was commenced some time ago. It is desirable that this translation should now be pushed forward as fast as possible. There are many who would hail its appearance besides physicians and medical students in Hospitals.

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REV. JUSTUS DOOLITTLE, EDITOR.

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